

Friendship 友愛

THE ENGLISH NEWSLETTER OF THE TAIWAN EPISCOPAL CHURCH

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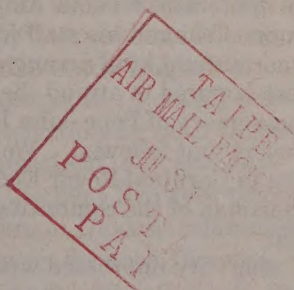
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Notes From Our Bishop

After Easter, I went to Singapore to attend the consecration of Rev. Canon Dr. John Chew as the new Bishop of Singapore. I also attended the Mission Consultation the next day. The Diocese of Singapore will spare one clergy for us this year. We are very grateful to him for such generosity.

Five of us attended the seventh conference of the world Anglican Chinese Clergy Fellowship conference held in Penang, West Malaysia. About 100 attendants came from all over the world. The theme for the conference was "Who will decide the ups and downs in the turmoil of the century?" We all are very pleased and express our gratitude to Bp. Lim and his clergy and staff for their warm welcome and hard work.

On May 13th, before our visit to Rome and Germany, members of National Council of Churches went to see President-Elect, Chen Shui-bian. Archbishop Di Kang, of the Roman Catholic Church and Chairman of the NCCT, presented the President-elect a letter of congratulations on behalf of NCCT. We enjoyed a 30-Minute conversation.

We are very grateful to God for his guidance to successfully elect Rev. David Lai as our coadjutor. We are most grateful to all of those involved in the process of such an election. We are planning to consecrate him on the 25th of November.

From May 15-19, delegates of NCCT visited Rome and the Vatican. We are appreciative to our Ambassador Ramon Tsai and his staff for their generous and kind arrangements. We were honored to attend the 80th anniversary of Pope John II and the concert that followed. We also paid a visit to Cardinal Roger Etchegaray, Chairman of the committee of the Holy Year.

I was very impressed with St. Peter's St. Paul's Basilica, the ruins of

Coliseum and the Catacombs. After the visit, I began to realize the significance of the Roman Catholic Church and the importance of St. Peter and St. Paul to the Universal Church. Also, I understand more about the two slogans "Rome was not built in a day" and "All Roads Lead to Rome". People sometimes call Rome the city of cities, and the eternal city.

From 19th of May, until June 1, we were privileged to be invited to visit churches of Germany by the EKD (Evangelical Churches of Germany), EWM (Evangelical World Missions) and BMW (Berlin World Mission). The consultation was held in Wittenberg, Martin Luther's hometown. Two Bible studies on "Bartholomew" and two papers on "Church in Transition" were presented by delegates from both sides. This is the second of such consultations between Taiwan and Germany, which followed the first one, held in Taipei five years ago.

In addition, it was arranged for us to visit churches and church affiliated organizations in Hamburg, Cologne, Berlin, and some local churches. It was very rewarding to be able to visit Eberswalde-Finow in East Germany.

When we met the Chairman of German human rights Committee, I first realized how the foreign government looks at the relationship between Taiwan and China. We were told that churches in East and West Germany are bridges for the reunification of Germany, yet churches of Taiwan and of China are not able to do so. Churches in Germany have excellent social service; yet, it has to keep balance with evangelism. All of us were very much impressed by the thoughtful arrangements of our visit; very grateful to the generosity they gave the deep fellowship and us in Christ we shared. May God bless the churches in Germany and its people of God.

Companion Diocese with New Westminster

By Rev. David Lai, The Newly Elected Coadjutor Bishop of Taiwan

Praise and thanks to our Lord Jesus Christ for we had signed the Agreement of Companion Diocese with the Diocese of New Westminster on the 27th of May, 2000.

The Companion Diocese started by both Diocese at the Inauguration of the Province of Hong Kong on the 25th of Oct., 1998. The Rev. David Tatchell and I were to visit each Diocese and try to understand the general situation. After the visit we had quite a positive report to give to the Bishop. Then came about the approval to become Companion Dioceses by Diocesan Council of New Westminster and Standing Committee of Diocese of Taiwan. The date to sign the Companion Diocese agreement was derived by them.

Both dioceses Bishops should have signed the agreement. However, Bishop John Chien was not available for that date, for he had a previous engagement to visit churches in Europe, planned a year in advance. The Diocese of New Westminster accepted the decision of our Standing Committee to send myself as the newly elected coadjutor Bishop Of Taiwan to sign the agreement of Companion Diocese.

Both Dioceses will keep strengthening the relationship by culture exchanges and activities, visiting of clergy and young people in the next five-year period relationship.

Most of the four hundred delegates from 87 different Parishes churches attended the Holy Communion Opening service of 97 Anniversary Synod of the Diocese New

Westminster on the 27th of May. In the Christ Church Cathedral, I gave the sermon that Bishop Michael Ingram faxed to me a few days before I left Taiwan to Vancouver. (see next article). The message I shared with them was "How to become a proper mission leadership for the Lord." I was told the mission goal of the Diocese of New Westminster in the future five year period is "Honoring our past, Celebrating of our present, Choosing our future." I wish to thank Bishop Ingram again for giving me such an honor to deliver the sermon in the opening service and Praise the Lord, He guided me with the Holy Spirit to Proclaim His Message. The ceremony of signing the Agreement was on the 27th of May, right after the Morning Prayer Service, the last day of the Synod.

I presented the Greeting from the Diocese of Taiwan and also gave a Chinese Painting of flowers to express peace in the four seasons to the sisters and brothers of the Diocese of New Westminster.

All the Synod Delegates approved the proposal of the Companion Diocese with the Diocese of Taiwan. Then the Bishop Ingram encouraged some of them to prepare places for home stays for our youth to live in when they go to study English in Vancouver next year. I deeply believe that the introduction for both Dioceses will be very practical, efficient and beneficial in the next five-year period of the Companion Diocese relationship. I ask you to pray for both Dioceses.

SERMON "How to become a proper mission leadership for the Lord."

*by Bishop Ingram, delivered by David Lai, held at the New Westminster Synod By
Rev. David Lai, The Newly Elected Coadjutor Bishop Of Taiwan*

Malachi 3:16-18

Psalm 78: 1-4

Matthew 13: 44-46, 51-52

I speak to you in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

I bring greetings to you from Bishop John Chien and all the brothers and sisters in the Diocese of Taiwan. I also want to say hello to those friends whom we have met previously in your parishes, in the Synod office and in Diocesan Council last October.

Perhaps you would be interested to know that your Bishop is a prophet! I was invited to have lunch with him on October 5th last year. When he knew that our Diocese would be electing a coadjutor Bishop in May this year, he looked at me and said in a serious voice "You are the chosen one!" Little did he know that I was to become a candidate for the Coadjutor Bishop four months and recently elected after his prophecy, and that is what brings me here today. I led a group on a pilgrimage to the Holy Land three years ago. The Church of the Annunciation in Nazareth was one of the churches we visited in our schedule, and in that church I found that there were four creatures carved on the front wall of the church (Who had been there? What were they?) Would you please, in your mind, take a look at these pictures? What do you see?

Last summer we also visited Trinity College in Dublin where we saw the famous Book of Kells displayed in the Long Room Library. You might know why it is so famous. The monks in Kells between the 7th and 10th centuries created an illustrated

copy of the four gospels and they also drew four different living creatures to symbolic the four gospels.

The man figure was to represent the Gospel of Matthew, the lion to represent the Gospel of Mark, the ox to represent the Gospel of Luke and the eagle to represent the Gospel of John.

You might wonder why I mention in my sermon these four living creatures, which also appear in Ezekiel and Revelation. Because I believe that everyone of you is a leader in your parish in some church activity or committee, I would suggest that every church leader should embody the characteristics of these four creatures to carry on the church's heritage, and to pave the way for the future.

First, why should a church leader have the human figure's characteristics? After God had finished the whole of creation with his spirit and his word he decided to let mankind rule his creatures. He also chose mankind as his representative to continue his creation in the world. But human sin against God's holiness severed man's harmonious relationship with God. Then the merciful God sent his only Son Jesus Christ to live among us to die for us on the cross, and through His blood cleansed our sins and redeemed us.

Christ is not just our Savior but also our model for life. In his earthly life, He is not superman or a superstar but lived among the people He was respected in our world.

Any one of us, no matter what position you are in or what role you have, should be a good example and live close to your people so that

they will love you. This is the starting part of our mission. There would never be any conflict between a normal person to enjoy daily life and also being a servant of God to fight against sin and Satan for Jesus sake. In Israel you can see that there are many civil servants and workers who carry weapons with them to the office so that if necessary they can fight the enemy immediately.

We also need to remind ourselves that mankind is weak and also likely to sin. Therefore we should depend on God's mercy in faith and pray to Him to protect us so that we may be a good witness to glorify Him. When Jesus comes again he will spare us and shall distinguish us from the wicked.

Secondly, we might also think why a church leader should have a lion's character. We don't have the opportunity to live with a lion but we certainly know lions do not roar all the time, only when it is necessary. The hymns we sing loudly and the prayers we say aloud are sometimes just like the roaring of a lion to praise the Lord for past blessings, to thank Him for His presence with us here right now, and to pray for His guidance for the future. Yet, as servants of God we should never intimidate anyone; rather our words should have the authority of the Holy Spirit to comfort, to heal, to bless, and to teach.

A lion is never a dictator, but possesses a very clear and powerful leadership just like it says in Isaiah 55:11 "So that as my words go forth from my mouth they will not return to me empty".

Why should the church leader have the character of an ox? I grew up in the countryside. When I was a child forty years ago, the farmer used the ox, to plough the land and grow his crops. It was my job to look after them. I always took them to the

graveyard to eat grass because it had the best food for them. The ox works for his master very hard and never complains but is a very peaceful and joyful animal.

As a servant of God, we too should strive to reach our goal for the great mission without complaining despite hardships and criticisms. The purpose of being a church leader is to be a co-worker with Christ and be yoked with our Lord Jesus to do our mission for Christ, with Christ and so serve Christ to glorify and please our God. The Venerable Bede had shown this in his great work for Christ more than 1200 years ago.

Finally, how should we have the character of an eagle? I am an amateur astronomer and I am interested in bird watching also. I took some close friends-children and parents of our kindergarten classes to watch thousands and thousand of grey-faced eagles flying down from Siberia on their way to the Philippines to reproduce their next generation. They stopped over in Kenting National Park, where they come every year in October. I think some of you may also be interested in bird watching, but I am glad you don't have to travel three hours to watch eagles fly.

We all know God has given eagles and instinct to find out where there is a rising air current so that they can fly easily up in the sky. They can watch more clearly and from far away they hunt for food more effectively. I saw how an eagle came down from the sky very fast and in a few seconds it caught a fish in Lake Marlin in the Rocky Mountains and they flew away. That impressed me very much.

As a servant of God we might learn from Isaiah 40: 31 "They who wait upon the Lord shall renew their strength, they shall fly up with wings

like eagles. They shall run and not be weary. They shall walk but not faint."

We should enjoy the Holy Spirit whom God has prepared for us so that we might be farsighted to proclaim the Lord's teaching and to know of His grace to people; to tell the coming generation the glorious deeds of the Lord and His mighty wonders which He has wrought.

The lectern often has an eagle carved on it to remind everyone of us that here is a place to proclaim that Christ is the way, the truth, and the life for us to eternity.

Every church leader should fly freely in the Holy Spirit to the highest place in his life, to know God's thoughts and His ways and to try and

catch the vision for our future mission; to help people know where and how to obtain the real treasure and pearl of great value for their life. This is the redeeming grace from God.

I deeply believe that every one of us does our best to have these four characteristics in choosing our mission for Jesus. Then, when Christ comes again, He will say to us "Well done, good and faithful servant. You have been faithful over a little, I will set you over much; enter into the joy of your Lord."

May the God bless your diocese, your mission for Christ and I pray that our great and merciful God will be with Bishop Michael Ingham and every one of you always. Amen.

Notes from Good Shepherd Church

Sadly over the next two months our congregation has to say goodbye to Jan and John Hill, Marc and Eunice Wall, Jeff and Christen Gowman, Lisa and Jim Highfill, Cherie and John Griffiths and their families. My thanks to them all for their help and support and special thanks to Marc who has been the English Church Warden. Our farewell to Mary Tarnowka and Sabina as Mary will be getting married, so congratulations as well. Also our thanks to Mary for assisting with the Children's Service and making Sunday School more user friendly. May the Lord bless you and be with you always.

On the other hand we welcome David Potter, Tony Huy, Mark Suchy, and Anna Heijer.

Visitors also abound but to have three former Chaplains visit is noteworthy. The Rev'd Andrew Scott Branagan, The Rev'd Dr. Graham Ogden and The Rev'd Bruce Cockburn have all been

welcomed.

Jorgen Schroder the longest standing member of both congregations has returned to Denmark for his 80th birthday and family reunion. It has been many years since Jorgen has been able to travel and we are most thankful that after his serious illness recently he has been able to fulfill his dream. We wish him well in his travels and look forward to his return.

The Church Office has now installed a bilingual telephone answer service so that inquiries may be better attended. Additionally the search goes on for a fluent bilingual office assistant.

Finally Richard Saunders who was for sometime one of our Sunday Musicians is beginning a walk in June to raise money for the British Diabetic Association from one end of the UK to the other. If you are able to support him please take note of the details that follow and make contact with him.

4 Weddings & A Funeral becomes Taiwan's 1 Election & A Betrothal

Once again I have found myself in the midst of more uniquely Taiwanese experiences. As the title suggests an election and a betrothal which were as worthy of a film as any other human experience of history and culture might be.

While the locations of Taichung and Taipei do not readily come to mind as picturesque spots for movies, yet what happened in May at the election for a Bishop coadjutor, followed the next day by the retiring Bishop's daughter's betrothal, were a total story worthy of a script.

Having worked in the Church of England the contrast of the procedures and attitudes between that church and the Diocese of Taiwan couldn't have been greater for an appointment of a bishop. Instead of a bureaucratic and traditional selection, The Holy Spirit had a congenial atmosphere of an upper room, in an "inn" with modern décor and sound in which to work, with no less than the actual accompaniment of the heavenly music from a Chinese harpist.

Having got to the third round of voting I did wonder who it was that was so persistently interrupting with the buzz of a mobile phone! Here was an election underway that was purposed to find a real, rather than a targeted correct person. It is also worthwhile pointing out that a woman could have been eligible candidate. How progressive this church has become! Not least for its witness for "equality" in God's commonwealth. How unstuffy and wonderfully local, how natural was this moment in church history.

The electors were the ordinary people representing the island's

parishes, and its priests. The debate was friendly, short and to the point. The ballot papers even had a photograph of the candidates.

I felt both privileged and humbled as a visitor to be allowed to participate. I felt overwhelmed to cast my vote according to the wish of the Holy Spirit. This was not a holy etiquette, but a searching for the will of God. Even so I am sure the Holy Spirit has a sense of humor, and how the Holy Spirit enjoys working in Taiwan.

This "event" took place so soon after a new political president had been elected for Taiwan. These were both significant events as this place learns to exercise its freedom, and grows in diversity. Both events I am sure have not gone unnoticed in that other place where such procedures are less inclined to Holy inspiration. Our heartfelt congratulations, prayers and support go to The Rev'd David Lai who was elected, and to his wife and their family.

The sequel was no less unique, very entertaining and thought provoking. Never in my life as a priest had I been to such an inspiring service. I didn't know what was to take place, but everything that happened was a pleasure to be part of.

The couple who had been childhood friends who had only more recently be in personal contact, and mainly electronically, entered the church with their parents, having all the poise of longstanding couple. Any doubt that this was just a Chinese arrangement faded into oblivion as their obvious oneness in fellowship and faith unfolded.

My feeling was left to the interpretation of what I experienced, rather than an understanding of the Chinese words. This was how one learns the truth through non-verbal education.

After a short ceremony with a hymn, Bible reading, an exchanging of rings, choir anthems and prayers, I felt I was entertained to watch a love story in action. Through jokes, speeches, photographs from the cradle to the present, their own singing duet, and a professional violin concert performed by the soon to be groom, the couple engaged the congregation to be charmed by their devotion and love for each other.

As this was happening The Rev'd David Lai who had the previous day been elected Bishop was making a

video of the whole event. David has many talents, but one is his' professional ability with the video camera. Many of his past achievements are worthy of being BBC Documentaries. Once again what a contrast with Europe, a bishop elect in a Cathedral being the cameraman for the family of the man he is to succeed as Bishop. How different is the Asian version of the Holy Spirit's activities!

These were both true celebrations of love begun with an intrigue that future chapters will add even more inspirational moments to a story of One Election and A Betrothal. If this was what the west may say was arranged, then so be it, long may it continue, Amen!

Romance And Other Things Bloom In Taichung Springtime

The English language congregation of St. James' Parish finished Lent and celebrated Easter together.

The big news, or at least the most romantic, began on the Sunday after Ascension Day, however. David Alvord III, who builds and sell a line of mountain bicycles in Idaho in the US came to church.

After Church, he had lunch with the Ajolly English Chaplain (your humble reporter) and Moira Badenhorst, a faithful member of the congregation from South Africa, who plays the piano for our hymnody each Sunday. Moira offered to drive David to the Train Station after lunch, and so they dropped me off.

The following Sunday, Pentecost, David asked to make an announcement in Church. I thought, "Oh- great!" Some personal

revelation from God. He seemed so stable, though."

Well, the announcement was that David and Moira were engaged! When questioned, I lied and said, "Yes, all Americans get engaged to people they have known less than a week." When and where will the wedding be? More will follow on this story, so watch for it in the next issue of Friendship.

Meanwhile, I and two of the three May readers are all preparing to go the US for part of the Summer, so Jan will continue the services with guest preachers and Charles Chen, our rector will celebrate the Eucharist for the English language congregation.

See you in the next issue!

*Fr. Peter D'Alesandre
(the "English" Chaplain)*

A visit to St. John's and St. Mary's Institute in Taiwan

Andrew Chang, President of the St. John's and St. Mary's Institute in Taiwan recently invited the former Ambassador of Honduras in Taiwan, Daniel Milla to speak to the fifth year students of the Business Management Department.

St. John's and St. Mary's Institute of Technology is the successor to St. John's (1879) and St. Mary's Hall (1881), both founded in Shanghai by Bishop John Schereschewsky of the American Episcopal Church. The alumni of these two schools raised funds to purchase land for the present campus in 1962 and donated it to the Taiwan Episcopal Church. Mrs. Vivian Yen was elected chairman of the board. In April 1967, The Ministry of Education granted approval to be a five-year technological institute with mechanical, industrial design, and industrial management departments. Mrs. Vivian Yen was appointed the first president, Bishop James C.L. Wong, chairman. Today's president is Dr. Andrew C. Chang since 1989. Succeeding chairpersons have been Dr. George K.C. Yeh and Dr. Cecilia Koo (present).

The first graduation took place in 1972 with 126 graduates. At the present, the College has seven departments: mechanical Engineering, Electronic Engineering, Industrial Engineering and Management, Electrical Engineering, Informational Trade, and Business Management. SJSMT has received an excellent rating in its entire college in the most recent Ministry of Education review. The school has over 6000 students. The educational system has trained students to be leaders in their fields with a sense of responsibility and purpose. The alumni have always been the main support of the institute.

SJSMT places great emphasis on technical training and knowledge, but at the same time it also fosters moral values and encourages students

to develop a sound mind and a healthy body. The school's Chinese credo is "Teyi futsai, hsuehyi chi yung", which can be translated as, "Use morality to nurture outstanding young people, and provide practical training to be used in work."

Amb Milla was asked to share his experiences of being a successful businessman in Taiwan. Amb. Milla was the Ambassador of Honduras, from 1994 to 1998. After finishing his tour, he and his wife decided to stay so their son could finish high school in Taiwan. He secured a job with the company, ADB (Advanced Digital Broadcasting) and has been asked by the company to continue working with them because of his immediate achievements.

How do you become a successful businessman? "This is the million dollar question. First of all, you need to have to love people. You will be dealing with people at least 70-85% of your working day. If you don't like to people, you should choose a different field. Next, you must be well prepared. Along with your technical classes, theory and practice skills, problem solving skills, organizing, and analyzing skills, you should become very fluent in languages skills, especially English. Learn the customs of the people you want to work with. A successful businessman will probably be dealing in the international arena, because we are a global world. Take courses in the areas of sociology, anthropology, and psychology. Learn how different people think. How do they live? How do they eat? What do they wear? Etc."

“After you have developed all these skills and you graduate, prepare your curriculum vitae and send it to the places you would like to work. Buy a proper business suit, shirt and tie or blouse (for the ladies), and shoes, etc. Remember, when you go, be friendly aggressive, self-confident and never lose your sense of humor."

Second Year of Partnership in English

On July 2, four tutors from Province VIII will arrive in Taiwan to begin a second year of cultural exchange. Last year St. John's and St. Mary's Institute of Technology invited the rest of Province VIII to assist them in hosting a summer English Language Camp. The results were very positive and so the word went out to all of the college chaplains and bishops in the province to help in the recruitment of tutors for this summer's camp.

The Rev. Jerry Drino, Director of Intercultural Ministry Development, once again coordinated the recruitment and was assisted in the training by the Rev. David Chee, Rector of St. Gabriel's in Los Angeles

and Joy Chang, daughter of Dr. and Mrs. Andrew Chang, President of SJSMIT. The four tutors are: Aaron Burkhalter from the Diocese of Olympia and a student at the University of Washington; Andy McClelland from the Diocese of El Camino Real and a student (fluent in Mandarin at the University of California at Davis; Laura Ostenso a Roman Catholic and a student at Evergreen State College in Washington; and Mary Rasmussen from El Camino Real and a student at the University of Oregon. They will be the staff for three one-week sessions, returning to the US at the end of July.

Province to meet at General Convention

The Bishops and Deputies of the 18 dioceses of Province VIII will gather for a festive dinner on July 11 at General Convention. At that time they will honor the outgoing president of the province, Bishop Richard Shimpfky (El Camino Real), Jim McGrew (Nevada), Secretary, and Steve Brannon (Northern California) Chancellor. Joyce McConnell

(Olympia) will then take office with Bishop Jerry Lamb (Northern California) as vice president, Keith Brown (San Joaquin) as secretary, Jack Eastwood (California) as treasurer, and Miller Adams (Olympia) as chancellor. Lucille Tamura (Hawaii) represents Intercultural Ministry and Joon Matsumura, the program networks on the Executive Council.

From "Love Is a Cup of Chicken Soup" by Yuksel Soylemez (Former Trade Representative of the Turkish Trade Office in Taiwan)

*"Love is the earthquake of the heart.
The unexpected monsoon.
Thunder of the nerve ends.
No compromise of mind and heart,*

*Love has no place for discipline
Love is the order of the heart
Disorder of the mind
Enjoys being weak and defeated"*

My First Visit to a Taiwan Sheng Kong Hui Church

By Takashi Segawa 2000.06.28.

During my business trip to Taiwan in November 1998, I tried to find the Sheng Kong Hui church in Taipei which address I had obtained from the provincial office of Nippon Seikokai (NSKK) in Tokyo.

I wanted to keep my Sabbath there. After losing my way a few times, I was late but could finally arrive at the Church of the Good Shepherd. I do not understand Chinese, but fortunately I attended the English-language service, since I can speak English a little.

After the service, Rev. Doyle welcomed and introduced me to his congregation. I heard then that this was the first time a Japanese participated in the worship service at this church. If it was true, it was such an honor to me.

I was interested in the history of this church. Why is there a worship service for English speakers? Why do there seem to be many teachers in this church?

At once, Rev. Doyle gave me Richard Corsa's book on the history of the Taiwan Sheng Kong Hui. I examined it in detail. According to this book, there used to be a NSKK church on Linshan North Road near the Taipei station, which is now a Presbyterian church.

I visited this church, and I was welcomed kindly by Mr. Kou a dean, who spoke Japanese very well. Although the inside of church was renewed, the exterior of the church is unchanged, because the base of the construction was strong.

I could feel that the pious people kept the Christian tradition there, because I noticed that there are several children choirs.

According to that history book again, a little after the end of World War II, the authorities made all Japanese to evacuate Taiwan, leaving their

properties behind.

The NSKK church was confiscated, for this was a property of Japan, an enemy during the war. I fully sympathize with the Taiwan people who remained in Taiwan as Anglicans, because they lost their church. I am sure that they had a bitter experience.

Those Japanese who had left Taiwan could not take care of those who had remained, because they were busy taking care of themselves. I believe that they felt certainly miserable to survive, because they had to start from nothing after they returned to Japan.

After that time, there was not much correspondence between Taiwan and Japan. NSKK's effort in Taiwan was to be soon forgotten. That my visit was so rare is evidence. There has since been very little contact between the Anglican-Episcopal churches in Taiwan and Japan. For this reason, I was honored to be a rare Japanese visitor, but I felt a complicated feeling because of the historical blank period. I have heard of the bitterness among the Anglicans who remained in Taiwan.

Please forgive them because I believe that they could pray, but could not do much for the people who remained in Taiwan.

Now it is time for us to build good relationships again. Let us pray together, especially because there seem to be many confusing stories about the Christians in Mainland China.

I cannot imagine what will happen next. Let us pray together for peace in Asia.

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Everlasting yet renewing – The memory of my trip to Japanese Episcopal Churches

By Justin Lin

Praise the Lord! Called upon by my mission to travel overseas from May 26th till June 2nd, I went to the Japanese Episcopal Churches, and learned many new things from the trip. I am grateful to Mr. Shintaro David Ichihara, an Episcopal theology student who visited Kaohsiung last March. Not only did Mr. Ichihara outline the trip, he was also my full time tour guide and translator, a great relief for a man without the Japanese tongue. In Mr. Ichihara's house, I was able to enjoy Mrs. Ichihara's delicious Japanese meals. Another man sent by God, Mr. Yoshihiko Mikami (the local IBM director), provided me a day's trip around Yokohama churches and a visit to Rt. Revd. Raphael Kajiwara, who is the bishop of Yokohama diocese. We had a great time making Chinese dumplings with his Japanese friends who were interested in Chinese culture and language. In addition, I would like to thank Dean, the teachers and students of the Tokyo theological seminary, the members of St. Andrew church of Yokohama diocese, and elders of the Anglican Church in Ichinomiya. Last but not least, to the ELCC (Ecumenical Learning Center for Children) children, thanks for your kindness and care. For all those whom I did not mention, I will not forget your blessings from God. May God remember your support to a little brother like me.

On this trip, I visited three Christian dioceses, the Tokyo and Yokohama and central dioceses. Observing the Japanese Episcopal Churches in their support of medical,

educational, social, and religious areas, the words: "Everlasting, yet renewing" ran through my mind. Similar to the Taiwanese Church, the Japanese Episcopal Church has gone through many trials, yet has remained strong, and has renewed itself throughout the years. In this century, the Church has gone through earthquakes, wars, and yet has still survived to renew itself. With the modern changes in environment, the Church has adapted and met the needs of modernization. Despite the presence of problems, evangelization has planted its first seeds in Japan, and is maturing. For the past 2000 years, elder churches have been planting seeds of Christ. Even though the Christian population in Asia is tiny, God can move mountains with a small group of men of faith. God's power through these people is unpredictable.

In the field of medical science, the St. Luke hospital of Tokyo belongs to the Episcopal Church. That hospital has become an important landmark of Tokyo, seen even from the Tokyo tower. For hundreds of years, this small care center has gone through many dramatic changes. Besides the change of the size and two ten-story high buildings rented to businesses, the patient care has been personalized. They have received a "heaven like" reputation. On the other hand, the Church has seen another related job: Tokyo St. Timothy Church, near by Tokyo College, had an old dormitory. The Church modified this dormitory, making this new apartment a cheaper place for distant families when visiting their hospitalized children.

This reduced their concern about money when they came to visit (both long and short term) their ill children. This became known as the "Grape House," providing comfortable housing for recovering after a hard day of taking care of children. Guests may freely use their kitchen, so the children may enjoy a home made meal. Also provided are simple games, so those recovering from sickness may enjoy their homes. The Grape House is frequently used, so the Church plans to continue in this support.

Educationally, the Japanese Episcopal Church has seven four-year colleges, multiple two-year colleges, and many middle, elementary and kindergarten schools. During this trip, I visited the Rikkyo College, Ryujo Women's Junior College, Ichinomiya Preschool, St. Margaret's Kindergarten, and the Episcopal Student Center near Nagoya University.

In social services, the church has have provided help for relationships between the Japanese and the Philippines. In recent years, there has been an increase in the interracial marriage between these two cultures. Because of their differences in culture and language, many problems were created. Especially after unstable marriage conditions, problems from legalizing the Philippine woman's stay, getting a working permit, to children's educational problems have been surfacing. Tokyo's KAPATIRAN Institute specializes in handling such situations. The KAPATIRAN employees help these Philippines through their hardship, when tough times come from the law, the KAPATIRAN members stay with them as their comforters. The ELCC in Nagoya is the Philippine school for school age children. Until now, the government has still not permitted the entrance of a Philippine child to a

public school. The ELCC has provided extra care for their combination of cultures. Besides the normal courses, the ELCC comforts them about being caught in a racial fight. When I was there, the children and I bonded together, with no barriers. Despite the limited three hours time I was there, we still had a hard time separating.

The churches in the Japanese Episcopal ministry were very friendly and polite. I was warmly welcomed wherever I went. There are eleven dioceses in the Episcopal mission, rallying around eighteen thousand people. Included are Tokyo's forty-three churches, Yokohama's thirty-five, and central diocese twenty-five churches. The Japanese Episcopal Church faces a major problem: it lacks God's workers. For example, the central diocese has only fourteen pastors for twenty-five churches, and some are at the age of retirement. The Japanese Episcopal Church's two Seminaries, in Tokyo and Kyoto, have around ten students each. Also, the Japanese Episcopal Church worships using traditional "The Book of Common Prayer" and "Hymns of Universal Praise". Despite the difficulty in language, I was familiar with the service procedures and music tunes.

One week has raced by. Learning from each other gives us a great chance to know and learn from each other. Even though we just encounter a little bit of each other's lives, this bit may gather up and become a world of knowledge. The Japanese Episcopal churches, like us, are all in a limited Christian population society. Our religion has given us many challenges, but we need to help each other, and this goes for the both our churches. Help is needed by each other individually.

Visit of Rev'd Robin Clark with the Bishop

Susan Burghardt, wife of the AIT director, brought her friend, the Rev. Robin Clark, to meet with Bishop Chien. Rev. Clark is an Episcopal priest currently serving at the seminary in Berkeley. She and Susan were impressed with their visit with the Bishop. She also enjoyed reading the history of the church in Taiwan, which he gave to them. She thinks that a former member of her vestry, Larry Craighill is the nephew

of Peyton who figures in the book. She has had the pleasure of working with the Diocesan Mission & Stewardship Committees with Father David Chee who is formerly of Taiwan. She was impressed with the rejuvenation of the church since the war and thought that reading the history was a message of reconciliation and bringing all people together to work toward common goals and that as such they are a model for the world.

Changes In The Society And The Challenges The Churches Face In Situations Of Mission

*By Ms. Anneliese Kaminski, President of the Synod
of the Ev. Kirche in Berlin- Brandenburg*

1) Personal experiences

Two political events heavily influenced our life in the GDR. This was the building of the wall in Berlin in August 1961 and the "falling" of the wall in November 1989.

I ever lived in East Berlin and my personal development was shaped by these dates directly. May of us lose their personal contacts towards people in west Berlin in the year 1961. Since I had no chance to attend a high school and later college in East Berlin for political reasons, I took the chance to study in West Berlin. Until August 1961, we were able to visit the western part of the city daily, although we were controlled very often. When

the wall has been built I was in the middle of my exam. It was a heavy shock, I could only overcome very slowly. I started working as an editor for a protest monthly journal: The symptoms of time." It was a complete different subject that I studied before. I wanted to become a French and German teacher in a high school and college instead (which is in Germany is called: Gymnasium) but it became a more and more fulfilling task for me which provided many ecumenical contacts to the ecumenical world.

In the end of 1989, when the wall has "fallen down" a great euphemism awoke among us and the hope for political changes in personal and in

political life arose. But for the main part of the population in society there were no real opportunities for a new chance in professional life, they were dropped out: wind up - the firm closed down. Many experienced unemployment for the first time in their life. This was and is still a bitter experience.

The publishing house I worked for dismissed all employees during 1990. I could maintain my responsibility for the journal until the end of 1992, when the editors office was transferred to (another town) Leipzig. The partners from the west decided upon everything: the place and the way we had to work.

2. Changes in society and in churches

The action circle of the church in GDR was limited in various ways, but conferring to others in the neighboring countries in the East - it was far freer.

We maintained our contacts towards churches in West Germany, since they visited us regularly. Some units in the church could not be preserved, in 1969 the Union of Protestant Churches was founded, since the relation towards the EKD was rejected by the government of GDR, however, many things still could be planned and discussed together. It was a heavy burden that many who were part of the middle class - teachers, entrepreneurs, doctors, - left for the west when it was still possible. The churches lost those who carried the responsibility in the churches.

In the end of 1989 when the wall fell many Christians hoped this would

strengthen the church and their membership would increase. Christians had a big impact on the peaceful revolution and had opened their churches for discussions and political assemblies. They had been involved actively and even had organized demonstrations. But the big run on the churches did not happen. The people were too much engaged in their own affairs in the deep changes of their professional life and in reconstruction of the political life. The currency was devalued the change rate for western D Mark was one D-mark to two Mark. Everything happened very fast.

The civil society expected the democratization of GDR. Then came the wish for unification, free choice of traveling, education, place of work, expression of your opinion, a country without Stasi (The former secret police in GDR), new perspectives, an effective co-operation between Christians, and Non-Christians, equal rights for the inhabitants of the East and the West, a joint clearing off of the past and joint efforts to shape the future.

Many expectations did not become reality. The social market economy revealed itself as a heavily dependent figure. Unscrupulous managers from the west took advantage from the west took advantage from the naïve attitudes and ignorance in the East and used their knowledge only for their own favor. The market in East Europe was broken down.

Many parishes did not want to join the western so called Volkskirche church. The Evangelische Kirche in

Berlin Brandenburg tried to let committees from East and West meet together. In 1991, a new joint synod was established. The eastern churches had nothing to offer in financial terms. The church tax was introduced as well in the East against the outspoken will of many among us. People suddenly discovered that they were baptized and had to pay church taxes from then on. As a consequence, many left the churches, both in the East as well as the West.

Since 1944, the church had to cut all expenses by 40%. This meant to cut many places of employment within the church and caused a severe loss of trust.

In 1997, I was elected as a moderator for the synod of the church of Berlin-Brandenburg (the idea was to appoint a woman, who grew up in the East.) I hadn't imagined how many hindrances I would have to overcome.

3. A church in transition-new challenges and chances

The church has acknowledged that her future work has to become more and more mission related. Services should be prepared carefully and consider the parishioners, as well as the guests and interested attendants.

Our synod decided to face the challenges for a church in such mission. This means to accept the differences between the situations in the cities and on the countryside with low population rates. The church must be present in the public, but shall know that the gospel is no article to bargain with. A church in transition is a task God gives. He

shows the way. A church is nothing static. Instead a church means to be moving people who discover new chances and opportunities, as read in the Old and New Testament.

God wants us to be salt and light serving the society where we live. This means that we are responsible for and together with the men and women beside us. Care for the cities best remains our steady task.

We do have a gospel of community around one table, to which everybody is invited to come. We may tell about rolling stones as done during Easter night, since God opens the doors again and again and provides new opportunities for life. It is given to us to tell about forgiveness and to forgive, for that a new beginning might become reality.

A church may show ways against depression, a common symptom among us. We are asked to free people from isolation, which leads to illness. The Sunday shall be holy, because endless work for short aims destroys. We are asked to use our time to enjoy life and to praise our Lord. We need a culture of empowerment as somebody said recently. Nearly everybody longs for empowerment and needs it for a full filled life.

As a church in transition we face a lot to do. Let us learn together and from each other in the oikumene and let us be co-workers helping each other. The ways are different, but the hope, with which we live, is the same. I am full of hope, since we do have one Lord, who is together with us on our way.